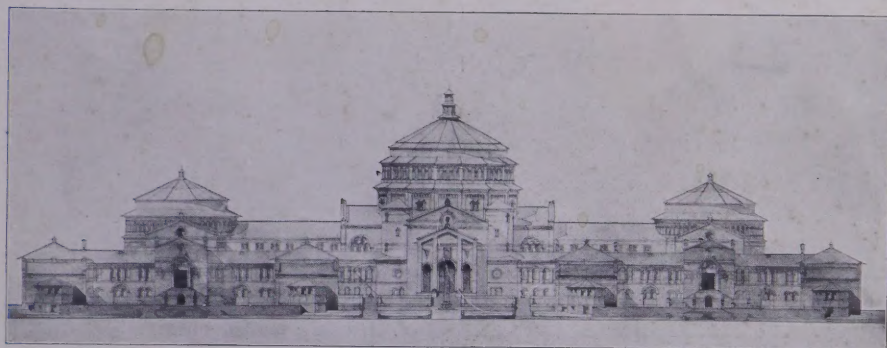


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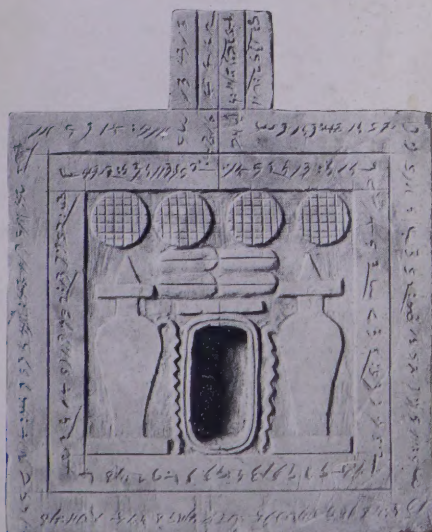


VOL. II

PHILADELPHIA, DECEMBER, 1911

NO. 4.

UNIVERSITY OF PENNSYLVANIA THE MUSEUM JOURNAL



MEROITIC OFFERING TABLE, ECKLEY B. COXE JUNIOR COLLECTION

PUBLISHED QUARTERLY BY THE
UNIVERSITY MUSEUM

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GENERAL ETHNOLOGY SECTION.

THE E. W. CLARK COLLECTION.

NEW CALEDONIA.

MELANESIA is the name given to a group of islands in the South Pacific lying directly to the west of Polynesia. The inhabitants of Melanesia differ both in culture and in physical characteristics from the Poly-

ings have invaded this area, and also, that the picturesque crudeness of the Melanesian decorations is rare in Polynesia. Their tools and materials were the same. The Melanesians as well as the Polynesians had no metals, and both had their chief material in the tough woods so plentiful on their isles.

Captain Cook was the discoverer of the New Caledonian islands, the

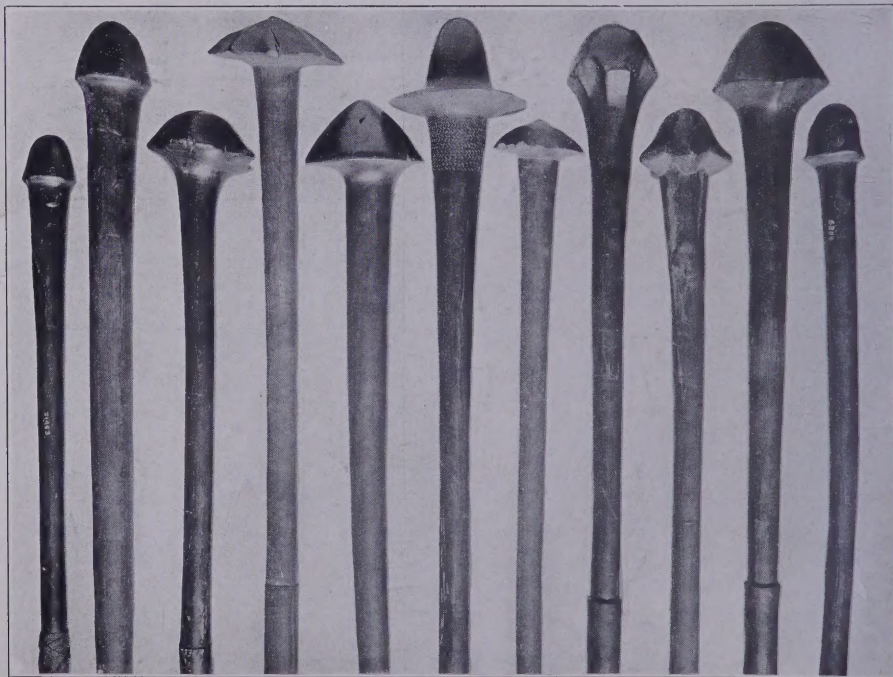


FIG. 56.—New Caledonia Clubs.

nesians, some of whose productions were described and illustrated in the last number of the *MUSEUM JOURNAL*.

New Caledonia is an island in Melanesia lying very close to the Polynesian line, and from early times the Samoans and Tongans (Polynesians) have paid it frequent visits. It is therefore no wonder that their cultures are greatly intermixed, but much more surprising that very few of the delicate Polynesian carv-

French explorer d'Entrecasteaux completed the exploration of them, and it is from him that we have the first information about the inhabitants. They were a warlike people. George Turner who lived in the South Pacific for a great many years, tells us that in New Caledonia war was the rule, peace the exception. It was therefore no wonder that life and customs were to some degree imbued with ideas connected with war.

When a boy was born the priest cut his umbilicus on a stone from Lifu that the youth might become stone-hearted in battle, and before him he held a bowl full of a black fluid, that the boy might become courageous and go to battle on pitch-dark nights. Thus from the very beginning the little fellow was conse-

When a New Caledonian was publicly condemned for some misdemeanor, he was clad with garlands of red flowers. On his legs and arms were hung shells and blossoms, his face and body were painted black and blue and he had to dash forward, jump over the rocks into the sea, never more to appear.

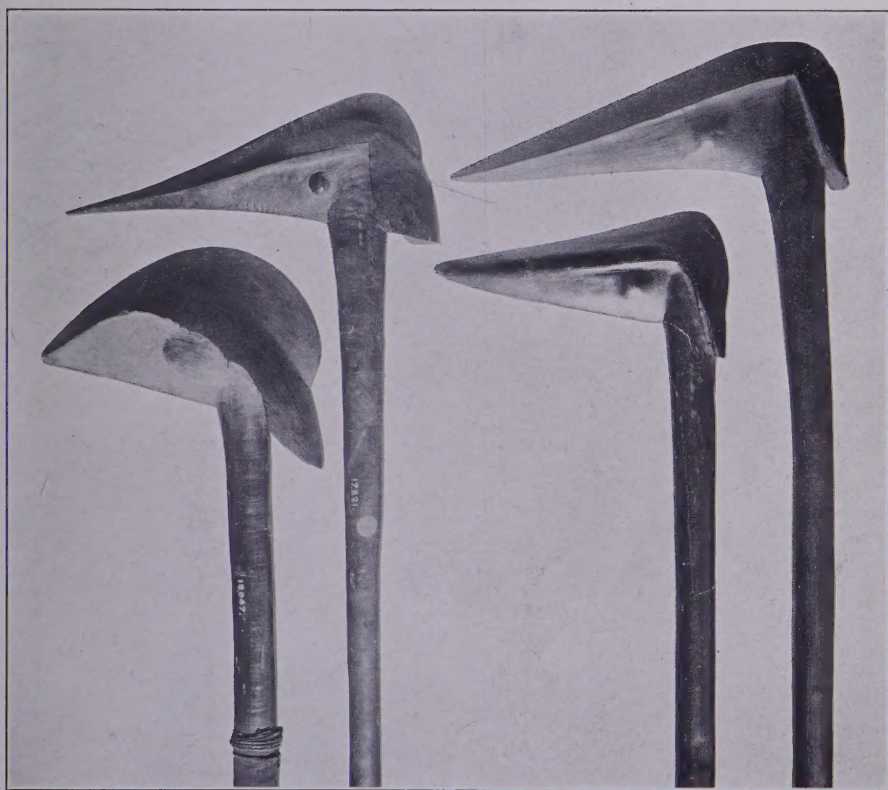


FIG. 57.—New Caledonia Clubs.

crated to war. Later he was trained to fight. Boy fought with boy, and learned to discern the approach of an enemy at a great distance by listening to the earth. When he finally grew up and became a warrior he was cruel beyond measure both towards enemies and towards those of his own upon whom he had an opportunity to visit punishment.

But especially towards their enemies the New Caledonians had great opportunities to exercise brutality, because there were, as Turner says, "Wars, wars, wars, incessant wars!" They fought with clubs, spears, and slings, and no life was spared. Judging from the old reports the people of these islands must have been among one of the peoples on earth who actu-

ally enjoyed human flesh. A captive they tied to a tree, and before his very eyes they dug the hole and kindled the fire which a minute later would transform his body into a meal. The women went along to battle, and it was their duty to rush forward, when an enemy fell, to

fasted, if they could not get sufficient hands.

White men, the New Caledonians said, were the spirits of the dead; they were supposed to bring disease and death and to kill them was particularly desirable.

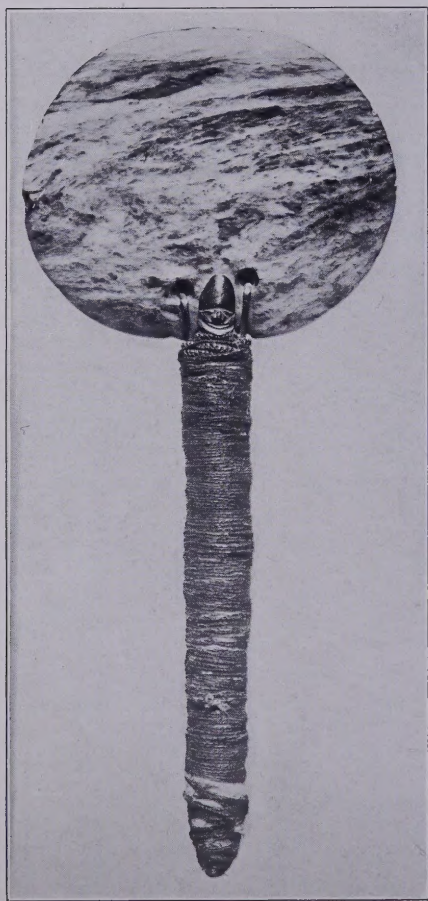


FIG. 58.—New Caledonia Jade Axe.

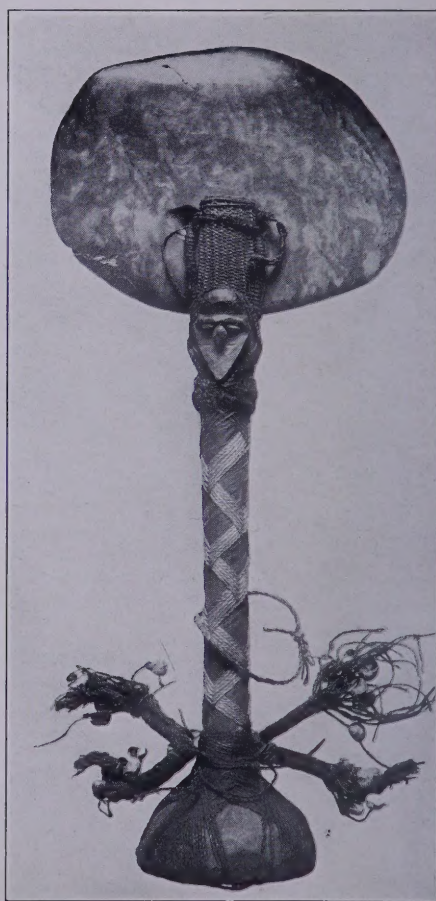


FIG. 59.—New Caledonia Jade Axe.

pull his body to the rear and prepare it for the oven. When a chief was roasted everybody had to have a taste of his flesh, even the little children. The hands were the choice bits, and they were sacred to the priests who sat at a distance and prayed for victory, and

Also in their prayers their warlike spirit showed itself. Before going to battle they prayed to one god for the eye, that they might see the spear as it flew towards them; to another for the ear, that they might hear the approach of the enemy, and to a third for the feet,

that they might be swift in pursuing the enemy; for the heart, that they might be courageous; for the body, that they might not be speared; for the head, that they might not be clubbed, and so forth. The greatest desire of a New Caledonian was to be praised as a great warrior, and finally when he had ended his earthly career, spears were set at his head, a thrower fastened to his forefinger, and a club laid on top of his grave, so as to be sure that he should not want weapons in the battles of the next world.

Coming from a people whose whole life was so entirely filled with ideas of killing it is no wonder that we find clubs and axes primarily suited to this purpose and in which the matter of decoration has become secondary. In Fig. 56 we see a row of New Caledonian war-clubs with well-rounded handles, excellently suited for a good grip, with heavy heads suggesting fatal blows, but almost entirely void of decorations. Also the picks, Fig. 57, are primarily made for a practical purpose. They are shaped like the head of a heron or crane and were used for both war and husbandry. Among the inhabitants of Loyalty Islands the same kind of weapon was used, and it is hinted, that it there served a special purpose which may not have been foreign to the New Caledonians. The Loyalty Islanders practised incision of the scalp as a cure for headaches. They slit open the scalp, scraped the cranial bone till they reached the brain, let a few drops of blood escape, hoping to "let out" the pain, and then closed the aperture with a sea shell or cocoanut shell and let it heal. But ever after, this formed a weak point on the skull, and it is intimated that this birdlike weapon was shaped so as to be able to give the most deadly blow on the weakest point.

These objects are beautifully polished and all have a decorative eye, which helps to suggest a realistic origin.

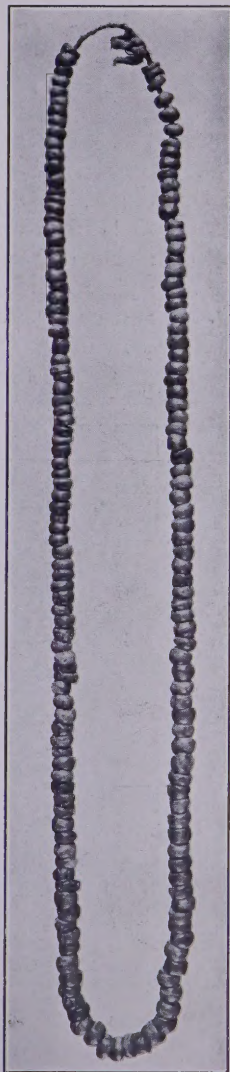


FIG. 60.—New Caledonia Jade Necklace.

The ceremonial axes shown in Figs. 58, 59 have a characteristically crude human head carved at the point where blade

is fastened to handle. The blades are large pieces of beautiful green jade. The handle of the one is wrapped with flying-fox fur braid, which was used extensively as currency. The other is wrapped with sennit (cocoanut fibre) and at the bottom is half a cocoanut shell fastened with flying-fox fur braid and containing shells or beads which rattle with the smallest motion.

Also the beads in Fig. 60 are made of green jade. Each bead is hand carved with tools of stone and wood, and represents a huge piece of work. They were used as a necklace and the string contains 166 beads.

GERDA SEBBELOV.

AMERICAN SECTION.

SNOWSHOES.

OCCASIONALLY we find some article invented by man in a relatively primitive state, with the strain of necessity upon him, of such great perfection that modern ingenuity has been unable to improve upon it, though it may continue to do service either as a useful device or as a means of sport and pastime.

The snowshoe belongs among the devices of this class. Though it has by no means outlived its usefulness, it cannot be considered as a serious factor in the present progress of civilization.

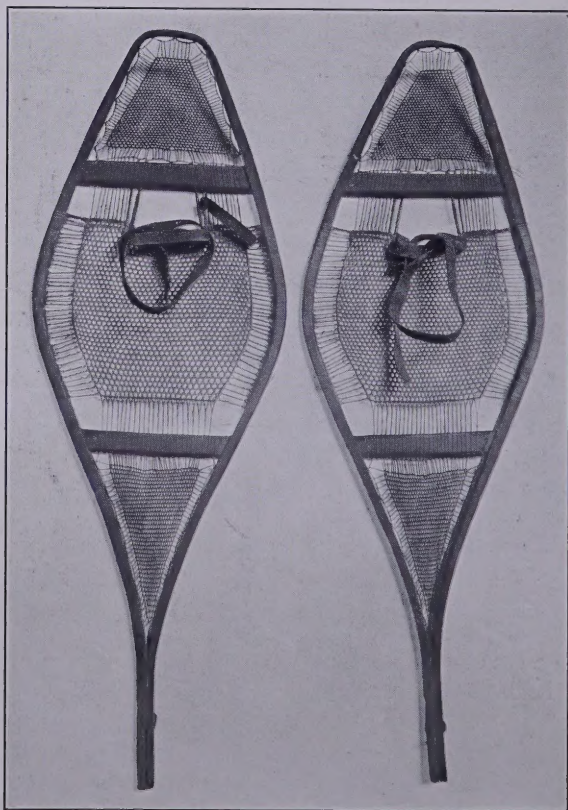


FIG. 61.—Canadian Club Snowshoes of the Huron type.

The position it occupies is intermediate between the serious work of life and its lighter side of sport. Already in the minds of most people it is associated

there is nothing to remind us that the snowshoe, indispensable minister to our enjoyment, has played its part in man's desperate struggle for existence and that

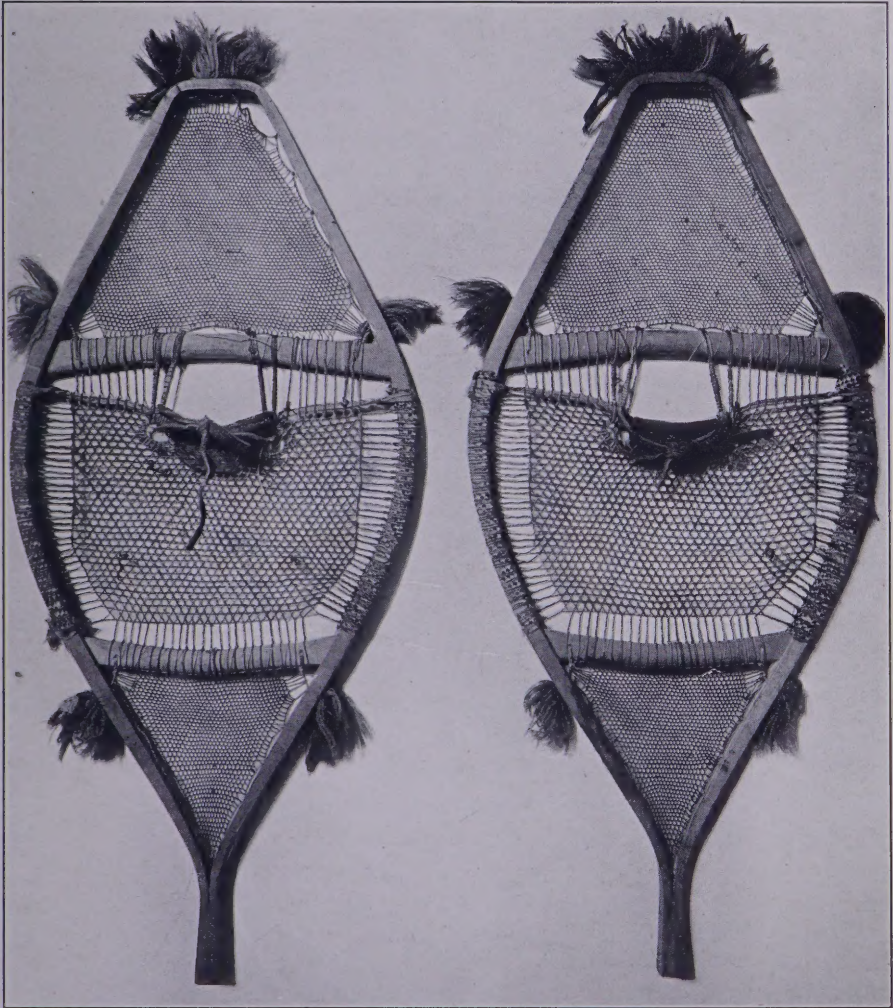


FIG. 62.—Snowshoes from the Têtes de Boule Indians of Quebec. Heye Collection.

only with play, an association that seems very much in keeping with an object of such light and graceful structure as the snowshoe. When we repair to our glittering northern winter playgrounds

it claims a place in the history of the arts of travel and transportation.

The snowshoe made of a web of meshes stretched on a framework of wood is so characteristic of the North

American Indian that it might almost be regarded as his own peculiar property. In no other part of the world except perhaps in Northeastern Siberia did this invention reach nearly the same development as in North America. In so far as the netted snowshoe is concerned that is employed in the winter sports in Canada and the United States, it is purely Indian origin and borrowed directly from the tribes of the Northeast. Among these tribes especially, the

ficiently large surface. The difficulty was to find something light enough and small enough so as not to interfere with his motions, and as in all contrivances, it has probably taken a series of inventions to reach the perfection that we now enjoy. Fig. 63 shows a Ute snowshoe, that may not deviate very strongly from the first one made, though we have still cruder examples without any claim to regularity and with only the rudiments of netting. This type of snow-

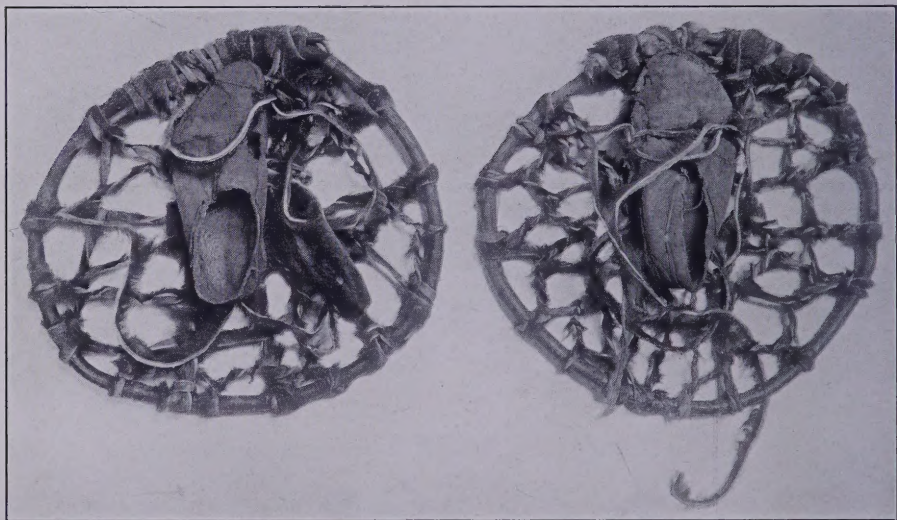


FIG. 63.—Ute Indian Snowshoes for mountain climbing, Utah.

snowshoe attained a very high state of perfection.

It was devised by the Indian under conditions that made increasing demands on his ingenuity. Perhaps it was in pursuit of game that he first met with the large snow fields, and when he found himself thus confronted he had but two alternatives, to invent something that would support his weight on the yielding snow, or to turn back.

No very intricate device was necessary to distribute his weight on a suf-

shoe is still used by the Piute Indians in mountain climbing and when caught in a snow storm. Fig. 64 shows a type of snowshoes used by the Piute Indians in mountain climbing and rumors say that the owners hold them sacred and take care that they be not polluted by the glance of women, for which reason these shoes can never be taken into camp.

Through the long series shown in the illustrations we may observe a rapid development of intricacy, and of skill in

handling the materials. These consisted of a frame of wood, bone or antler, and a netting made of strips of skin. The kind of wood or the nature of its substitute for the frame as well as the particular animal skin employed in the netting, naturally depended on the local supply and therefore on the natural products of the country inhabited by the tribe.

une effort to produce artistic forms, and a well marked pleasure in the playful mastery of technique. The snowshoes of the Hurons and the Montagnais for instance combine in an admirable way the greatest utility and a high degree of elegance.

There is a natural belt for highest development of the snowshoe stretching from the northern part of New York

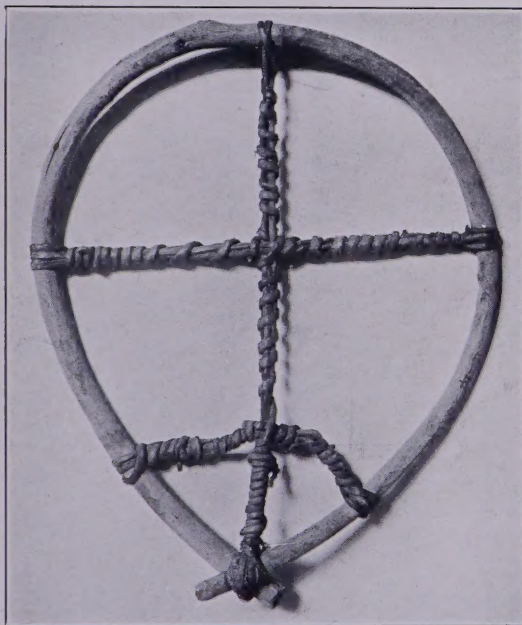


FIG. 64.—Piute Indian Snowshoe. Heye Collection.

The various snowshoes in the University Museum, ranging in their geographical distribution from Alaska to Labrador and from the mountain tribes to the people of the plains, disclose a number of different technical methods in their construction and in the manipulation of the material that make them interesting to the student of man. We can observe, together with a groping after the most practical results, a gen-

State to within the Arctic Circle. Farther south the snow fall is too slight to serve as a stimulus to a full development, and in the extreme north the snow rapidly freezes and becomes hard enough to sustain the hunter without it.

The outer frame or rim is made sometimes in two pieces locked together at the toe and heel. This method is employed by the Alaskan Eskimo and the Northern Athabaskan tribes (Chipe-

wyan, Louchoux, Kutchin, Khotana, etc.). Among the Algonkians and other eastern peoples however the frame is made of a single piece of wood bent to the approved shape. In either case it is strengthened by cross pieces of wood or stout strips of rawhide. There are

In the spring of the year, when the snow melts, the netted snowshoes become clogged with slush, which renders the weight fatiguing. Wooden snowshoes, well suited for this season of the year, are then sometimes substituted.

Throughout the north, from the Mic-

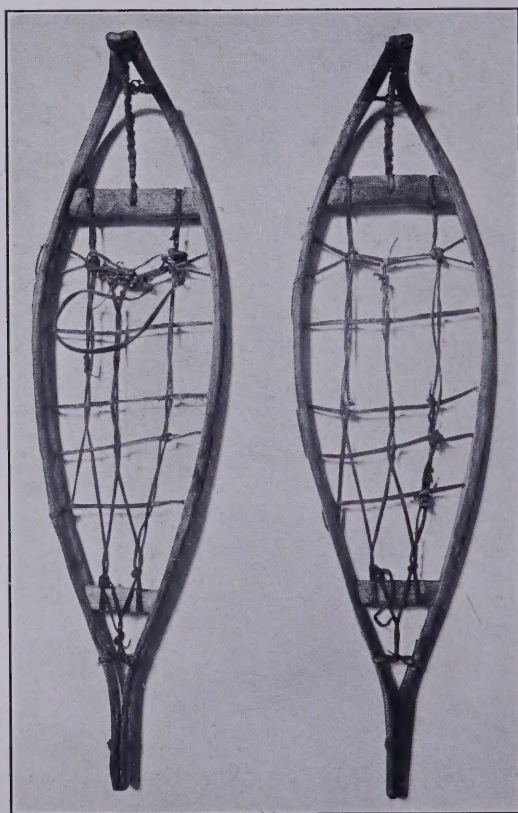


FIG. 65.—Alaskan Eskimo Snowshoes.

usually two of these cross pieces, though occasionally only one is used, and in some types the number is increased to four. In applying the babiché to the framework the Indian has displayed much ingenuity and in the articles of finer mesh has shown his fondness for decorative effects.

maes of the Maritime Provinces to the Naskapi of Labrador and the Eskimo of Alaska, southward to the latitude of the Great Lakes the snowshoe is made after different models, each tribe following its own approved pattern. Definite types prevail in each tribe and thus it becomes an easy matter to

identify any tribe from its snowshoe. Some varieties are, however, found in common throughout the whole area. A closely woven mesh is best for dry, powdery snow, a coarser mesh for crusted surfaces, a long narrow frame with upturned prow is better for track-

finest specimens come from the northern Algonkians (Naskapi, Montagnais and Penobscot), and from the Hurons. All these tribes inhabit a country where the deep snows of winter caused the Indians to attain a high degree of excellence in their means of winter

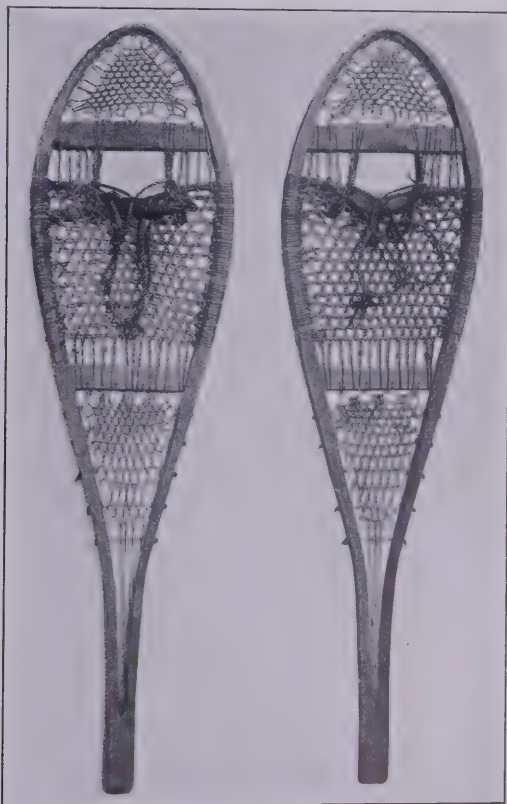


FIG. 66.—Penobscot Indian Snowshoes. Heye Collection.

ing or running in a level open country, while a flat broad frame excels in mountain journeying, or traveling through forests.

In the University Museum collection are a number of types and varieties of snowshoe which show its distribution and specialization. Unquestionably the

transportation. Even the Eskimo, in a more truly arctic region, have less need of perfecting the snowshoe because with them the fallen snow does not lie as deep, nor remain as soft as in the sub-arctic latitudes. In the prevailing Naskapi and Montagnais or Labrador type, known popularly as the "beaver-tail,"

the frames are of spruce and the netting of caribou rawhide. Farther south in less mountainous territory dwell the river tribes, the Malisits of New Brunswick, the Penobscots of Maine and the Hurons and Abenakis of Quebec. The snowshoes of these tribes are longer, narrower, and have lengthened tail-

to see the men filling in the network of the frames and passing the time with smoking and story telling.

The snowshoe is attached to the foot by means of an ankle loop and a toe thong. The Indian readily puts them on without the assistance of his hands, slipping his foot through the ankle loop

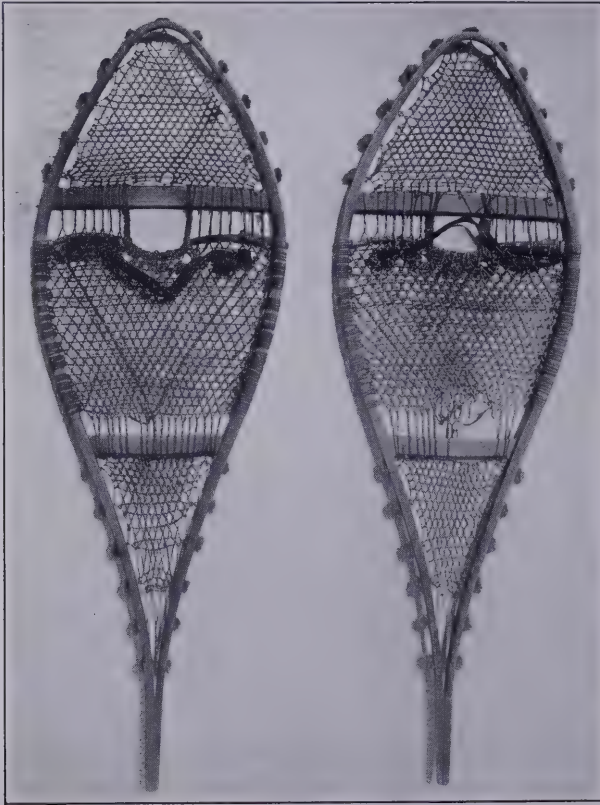


FIG. 67.—Malisit Indian Snowshoes. Heye Collection.

pieces or trailers. Those of the Northern Athabaskan tribes are still longer and narrower with upturned prows. All of these peoples use a bone or wooden netting needle about three inches long tapering at both ends with the eye in the center. It is one of the interesting sights of Indian village life in the north

and adjusting the toe thong by a swift and dexterous movement of his moc-casined foot. The method of attachment leaves the heel entirely free, the weight of the shoe as it is lifted and brought forward at each step being borne by the toe. Thus the prow of the snowshoe only is raised at each step; the

heel is left to trail along the snow. In traveling over the snow the Indian walks with a long swinging gait and a swaying motion of the body.

To the welfare of hyperborean peoples generally snowshoes are absolutely necessary. They could not procure food without them. They could not pro-

wind sweeps down over their country, and their faces and fingers freeze almost stiff on the bleak winter day, they have to outface these difficulties or go hungry. Many a storm has tried their vitality and no one has kept count of those who were defeated in the struggle for existence before the return in the spring.

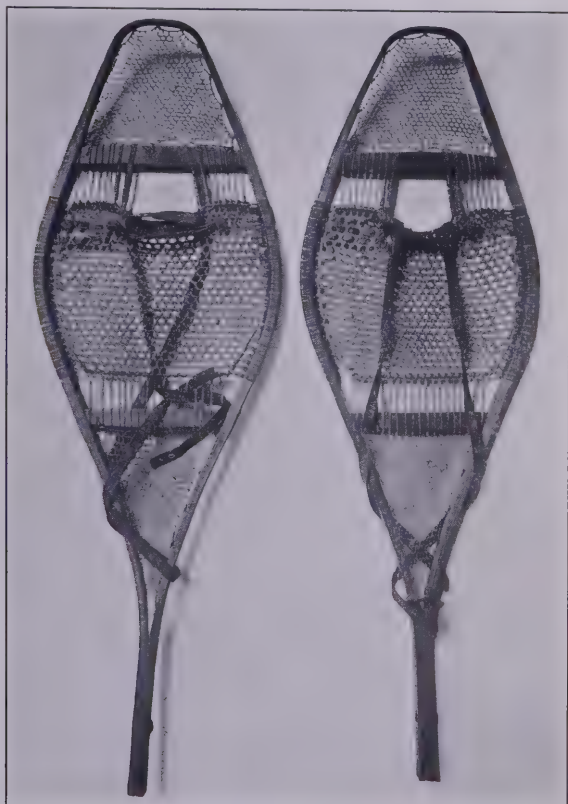


FIG. 68 --Huron Indian Snowshoes Heye Collection.

cure clothes without them, because the animals that furnish these people with furs must be captured in winter, and the ground to be hunted is of great area. So some of these northern tribes go out in the fall and build their birch bark houses wherever the hunting ground seems promising, and when the north

It is under these conditions that the snowshoe does its service to man and under these conditions it has had its admirable development.

In Europe the invention that corresponds to the American snowshoe is the Norwegian ski. The relative merits of the two are often debated by those who

are accustomed to use the one form or the other, and each has its advocates.

There is no doubt that the long, swift, upturned wooden runner lends itself to performances of a kind for which the American snowshoe is by no means adapted either by design or by practice.

The last distance mentioned is the record jump, the others are common enough. The record time in racing with the ski is $15\frac{1}{2}$ miles in 2 hours and 7 minutes, over open, level country.

But compared with the Indian snowshoe the ski is unwieldy, and for tracking

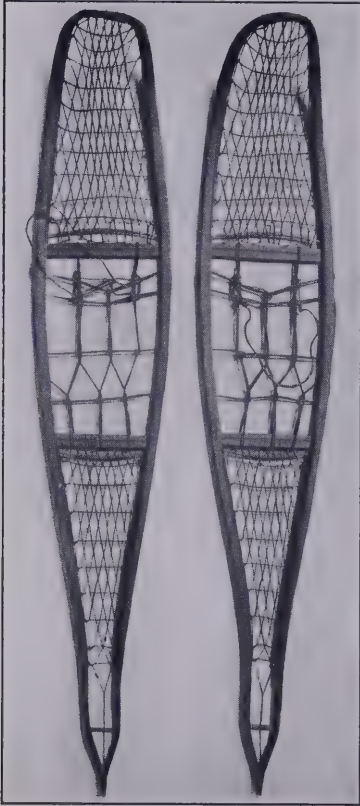


FIG. 69.—Athabascan Indian Snowshoes from the interior of Alaska.

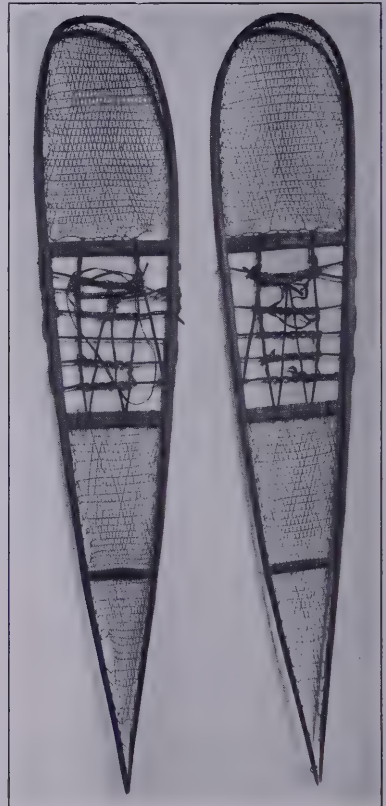


FIG. 70.—Athabascan Indian Snowshoes from the Yukon River.

In open country the ski has advantages over the snowshoe, and especially on sloping ground, where the straight, smooth runner allows the sportsman to perform those long glides and those extraordinary flying leaps in which he launches himself into the air from the take-off for a jump of 50, 75 and even 135 feet.

through timber or over loose snow all authorities are agreed that the snowshoe is very superior to the ski. In the American snowshoe, moreover, the qualities of lightness, strength, gracefulness, ingenuity of construction, and facility in use, are combined to make it an article of special merit, remarkably adapted

to its purpose. As though not content with this achievement the Indian essayed, in the more perfect examples, to render his workmanship still more attractive to the eye and more pleasing to the mind by working into the fabric of the mesh, a decorative pattern which exhibited at

colored worsted after the manner seen in Figs. 61 and 67.

Although it is quite true that the racquet form of snowshoe is to be assigned in its development to the American Indian and although the ski is of Scandinavian origin, both types are now widely used

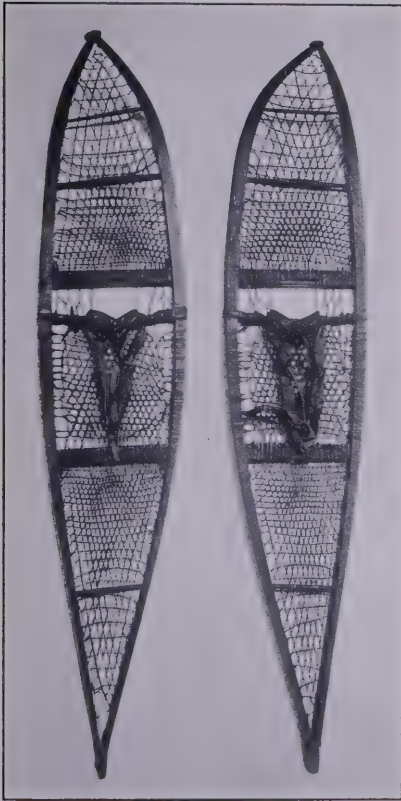


FIG. 71.—Chipewyan Indian (Athabascan) Snowshoes.

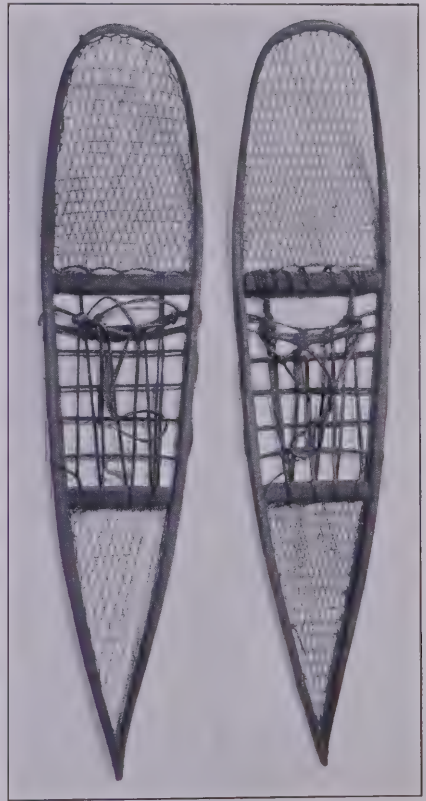


FIG. 72.—Athabascan Indian Snowshoes from Northern Alaska.

once his desire to please and his skillful mastery of technique, an exercise of his faculties in which the Indian craftsman took special delight. Examples of this form of decoration may be seen in Figs. 73 and 77. Or he embellished the wooden frame with tufts of dyed moose hair, or

by different peoples. Both forms are best known in connection with sport, but in France and in Italy the ski is employed in military manoeuvres, and in the Andes it is used by mail carriers. In Canada the snowshoe is used by the Royal Northwest Mounted Police, by fur

traders, trappers, couriers, and travelers who have occasion to traverse in winter the vast tracks that are still remote from railroads and other more modern methods of communication.

In Canada the snowshoe clubs contribute largely to the interest in snowshoeing as a sport and serve to stimulate the practice of this pastime. Snowshoe

racing forms one of the principal sports of these Canadian clubs.

Other forms of snowshoes have been used historically by different peoples of the world. They were usually made of skin, and in Ancient Greek literature we are told that the horses of the Armenians were equipped with snowshoes of this kind.

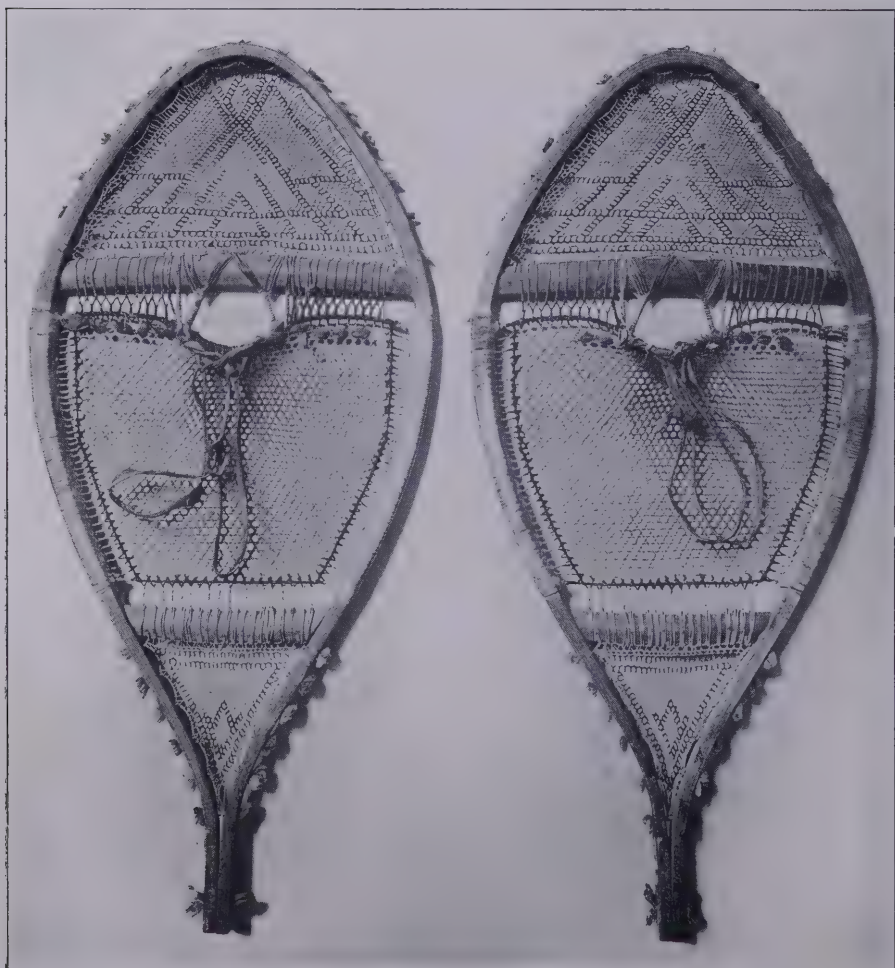


FIG. 73.—Montagnais Indian Snowshoes, Quebec.

Heye Collection.

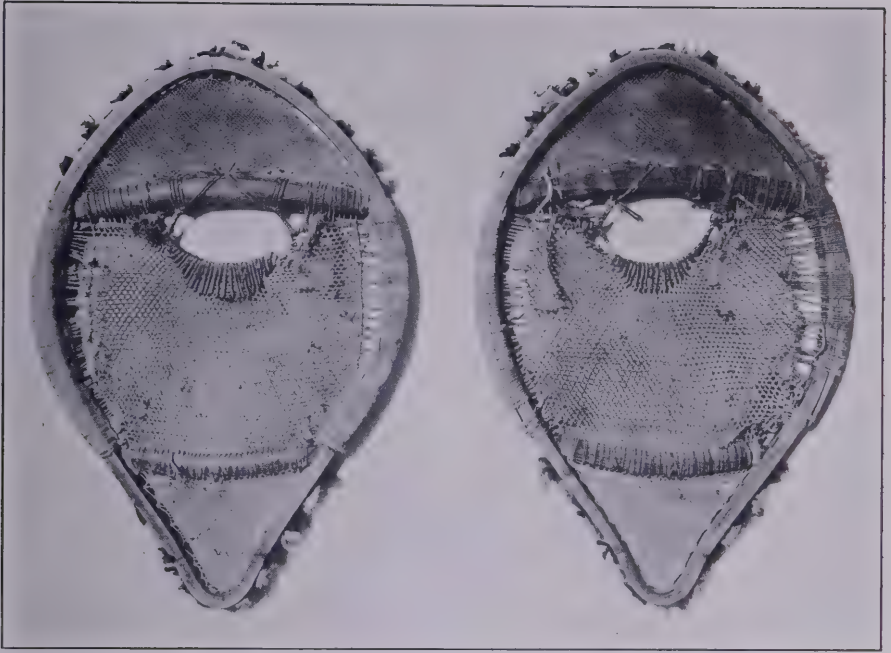


FIG. 74.—Montagnais Indian Snowshoes. Beavertail pattern. Heye Collection.

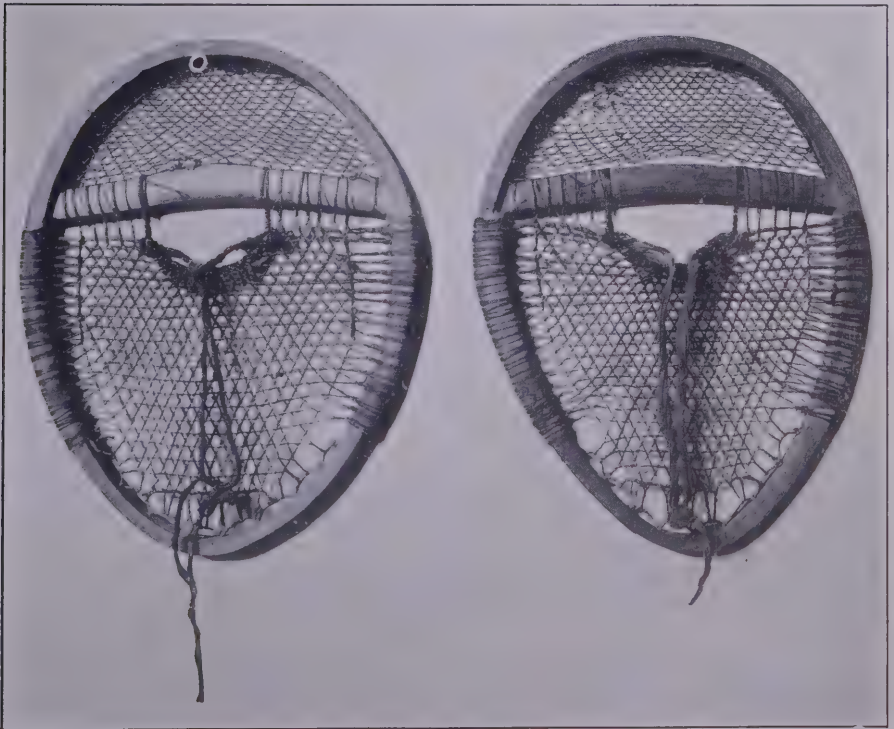


FIG. 75.—Montagnais Indian single bar Snowshoes. Heye Collection

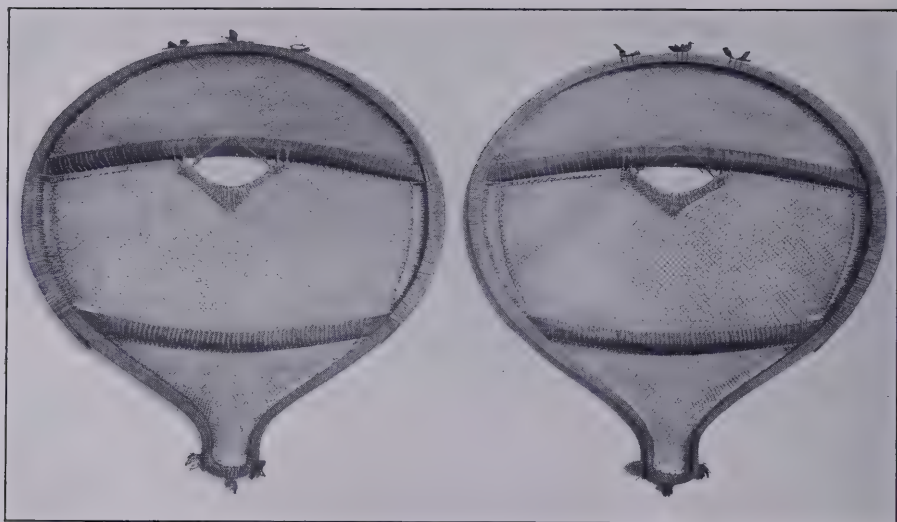


FIG. 76.—Montagnais Indian Snowshoes. Heye Collection.

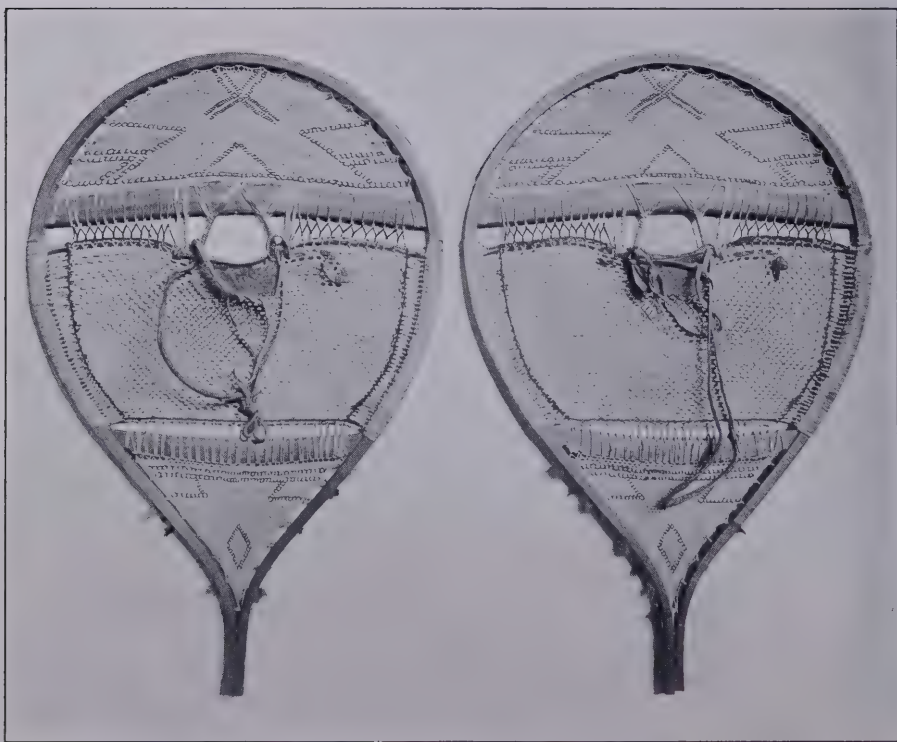


FIG. 77.—Snowshoes from the Montagnais Indians in Eastern Canada. Swallowtail pattern. Loaned by Frank C. Schoonover.

1911 NOTES.

ACCESSIONS.

AN ethnological collection comprising 402 specimens from New Zealand, Australia and the Islands of the South Seas. This collection, purchased through Mr. Herbert L. Clark, is to be known as the E. W. Clark Collection.

A set of twenty-seven terra cotta figurines illustrating the costumes of different peoples of India, presented by Mrs. Richard L. Ashhurst.

Tapa cloth from the Sandwich Islands, presented by Miss Juliana Wood.

Samoa war club, presented by Mr. Leonard Myers.

Twenty ethnological specimens from Greenland, presented by Mrs. Richard L. Ashhurst.

A collection of 625 ethnological specimens procured from the Eastern Algonkian tribes of the United States and Canada added to the George G. Heye Collection.

Five painted Indian buffalo robes by purchase.

A collection of fourteen pieces of Araucanian Indian silverwork by purchase.

Twelve ethnological specimens from the Alaskan Eskimo by purchase.

Old Indian war club presented by Mr. John Moss, Jr.

Model of Ojibway canoe from Northern Quebec, presented by Mr. A. P. Wiedersheim.

An ethnological collection comprising 2500 specimens from the Indians of the Northwest Coast added to the George G. Heye collection.

A collection of ninety-seven sacred bundles and costumes from Indian tribes in Oklahoma added to the George G. Heye collection.

Eight cases of pottery and other small antiquities from the Soudan Government, forming the final consignment to the Museum of the finds at Buhen.

A collection of over five hundred fragments of Coptic, Greek, Arabic and Demotic papyri purchased in Cairo through Mrs. C. C. Harrison.

One hundred pieces of Coptic, Greek, Arabic and Demotic papyri, presented by Mr. John F. Lewis.

An Egyptian stone lintel from the Museum of Fine Arts in Boston.

A Hathor head in fayence, found in the ruins of Luxor, by purchase.

An Egyptian mummy from Mrs. L. A. Barakat.

A ceremonial vase from the ruins of a Greek Church in Messina, presented by Chev. Baldi through Dr. Allen J. Smith.

A life-sized seated marble statue of early Roman date representing Bacchus of Hercules, purchased through Mrs. Joseph Drexel.

A collection of twenty cameos, seals and coins from Mrs. William Pepper.

VARIOUS ACTIVITIES.

Field work during the year was confined to some minor phases of investigation in North America.

During the spring, Dr. Frank G. Speck went to Northern Quebec where he obtained a considerable collection representing the material culture of the Montagnais Indians living in the vicinity of Lake St. John. During the summer, Dr. Speck visited the Penobscots where he obtained additional material for his monograph on the ethnology of that tribe.

Mr. Wilson D. Wallis, who was last year Harrison Fellow in Anthropology, spent the summer among the Micmac Indians of New Brunswick and Nova Scotia, making collections, taking measurements and studying their ethnology. He also obtained a number of phonographic records of songs.

Miss Gerda Sebbelov spent the summer among the Osage Indians in Oklahoma on behalf of the Museum, carrying on special inquiries relative to the ceremonial life of the Osage.

Mr. W. C. Orchard was sent to North Dakota to study the house construction of the Sioux.

Doctor Speck and Mr. Wallis have made a preliminary report on the so-called Moors of Indian River, Sussex County, Delaware. During the investigations which they have been carrying on in that community they have been successful in collecting a body of information which is capable of being developed into an instructive record of a community made up of the amalgamation of three distinct races. In this case the three elements are known and for two of these elements specific anthropological data may be claimed. For the third these can be given only in very general terms. The people locally called Moors in Delaware are a mixture of White Europeans, African Negroes, and Nanticoke Indians. The proportion in which these three enter into the mixture cannot be determined with accuracy.

The descendants form to-day an exclusive community of about 700 souls on Indian River with a smaller community of about 300 at Cheswold, Kent County, Delaware. Each community maintains a strong consciousness that preserves its identity and keeps the families of which it is composed from intermarrying with either the whites or the negroes. Physically, the members of these communities are very well formed, their mental qualities are good and they are well-to-do.

To what extent the exclusiveness of these communities is due to Indian ancestry it is impossible to say, but Doctor Speck thinks that this feeling may be due to a dominating Indian tradition. They

possess an abundance of folk-lore and superstitions, but whether these will be found to present characteristics which will associate them with either the Indian or the Negro it is not now possible to say. Magic and witchcraft are extensively practised and a belief in the specific medical virtues of various plants forms a body of local information that makes a suitable subject for further study.

Such a community as that on Indian River obviously offers interesting material for the study of one of the far-reaching aspects of modern anthropological research, namely the effects produced by race amalgamation. Here we have an example of a community which derives its origin from three races, and which is completely self-sustained, which rests its claim to exclusiveness on a feeling of social superiority and which presents all the essential marks of a separate ethnic and social group.

The study of this community has its bearing on such fundamental human phenomena as physical variation, tribal prerogative, clan consciousness, race sensibility and the sociological significance of exclusive property in folk-lore and belief.

Doctor Speck finds that the esoteric tendency which has set up barriers to protect the group against the action of outside influence is not inconsistent with a breadth of view which provides schools of a high standard and a liberal provision for the education of the youth. The moral tone of the community is approved by all observers and the general discipline is clearly of a high order.

Miss Gerda Sebbelov was appointed Assistant Curator of the Section of General Ethnology.

Dr. Edith H. Hall was appointed Assistant Curator of the Mediterranean Section.

The Maxwell Sommerville Collections have been rearranged during the year and put in order. A new exhibit of the Buddhist collection has been arranged and the objects nearly all placed under glass. The gem collection has received a general classification and is now exhibited with appropriate labels.

In the American Section, a number of new cases were installed during last summer and the old cases condensed. In this way, a large amount of additional exhibition space has been provided, but, at the same time, the overcrowding of some of the rooms must be apparent to everybody.

The installation of the new cases provided for an extended rearrangement of the collections in the American Section. One entire hall, next to the lecture room was devoted to the Heye Collection from the North Pacific Coast and a large part of the adjoining room to a collection of mystery packs of the American Indians.

Seven hundred and eighty-seven volumes have been added to the Museum Library by purchase and the collection of books has been further enlarged by the receipt of five hundred and sixty-five exchanges. Upwards of four hundred books were taken out by readers during the year.

The collections in the Museum continued to be used extensively by the classes in Anthropology and to a considerable extent also by the classes in other departments of the University, especially by classes in history and those in architecture. The classes from the School of Industrial Art also made use of the collections, on appointed afternoons, for practice in drawing and water-color work.

At the beginning of the present school year, the Museum, in coöperation with the Department of Education in the City, sent out invitations to the number of about 4000 to the principals and teachers of the public schools, suggesting to them the advantages which might be afforded by the Museum for illustrating the subjects taught in the schools and for improving the methods of instruction.

On March 4th a reception was given at the Museum to Dr. Albert von Le Coq of Berlin.

On May 3d a reception was given at the Museum to Dr. Albert M. Lythgoe, of the Metropolitan Museum, and to Mrs. Lythgoe, who, at the time, were guests of the President.

On May 16th, a reception was given at the Museum to the members attending the Third National Conference on City Planning.

PUBLICATIONS.

The following publications have been issued during the year 1911.

Babylonian Section.

"Sumerian Hymns and Prayers to God Ninib," by Hugo Radau.

"Babylonian Hymns and Prayers," by David W. Myhrman.

Egyptian Section.

"Buhen," by D. Randall-MacIver and C. Leonard Woolley.

"The Meroïtic Inscriptions of Shablûl and Karanôg," by F. Ll. Griffith.

American Section.

"Ceremonial Songs of the Yuchi and Creek Indians," by Frank G. Speck.

"The Tahltan Indians," by G. T. Emmons.

LECTURES.

A course of fifteen lectures has been arranged for the season, beginning on December 9th and ending on March 30th. The complete list of lectures is as follows:

December 9.—Mr. Algot Lange. "In the Amazon Jungles."

December 16.—Prof. Clifford H. Moore, of Harvard University. "The Roman Aqueducts, or the Water Supply of Ancient Rome."

January 6.—Miss Florence A. Stone, of Athens. "Thessaly; A Visit to the Monasteries in the Air and the Vale of Tempe."

January 13.—Miss Florence A. Stone, of Athens. "Among the Cyclades; Delos, Paros, Thera. The Miraculous Virgin of Tenos."

January 20.—Mr. Sidney Dickinson. "In Maoriland; A Journey in New Zealand."

January 27.—Mrs. Joseph Lindon Smith. "The Natives of Modern Egypt."

February 3.—Prof. W. Max Müller, of the University of Pennsylvania. "The Damming of the Nile and the Doom of Philae."

February 10.—Prof. Clifford H. Moore, of Harvard University. "The Transformation of Pagan Temples into Christian Churches."

February 17.—Mr. Joseph Lindon Smith. "The Discovery and Opening of the Tomb of the Parents of Queen Ti." "

February 24.—Prof. Walton Brooks McDaniel, of the University of Pennsylvania. "In Sicily with Cicero and Verres."

March 2.—Mr. Henry E. Crampton, of the American Museum of Natural History. "In the Wilds of British Guiana and Brazil."

March 9.—Miss Florence A. Stone. "Athens, Ancient and Modern."

March 16.—Mr. F. S. Dellenbaugh. "A Glimpse of Zuñi and the Hermit Tribe of the Grand Canyon."

March 23.—Mr. A. C. Parker, of the New York State Museum. "The League of the Iroquois. A Recent Study of An Ancient Indian Empire State."

March 30.—Prof. Clifford H. Moore, of Harvard University, "The Eleusinian Mysteries in Ancient Greece."

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Publications of the Museum

Transactions of the Museum, Volumes I and II, \$2.00 each.

Journal of the Museum, issued quarterly, single copies, 25 cents.

Gournia, by Harriet Boyd Hawes, 1908, \$25.

Pachacamac, Report of the William Pepper Peruvian Expedition of 1895-97, by Max Uhle, \$10.00.

The Excavations in Assyria and Babylonia (with 120 illustrations and 2 maps), by H. V. Hilprecht, 1904, \$2.50.

Babylonian Section

Series A. Cuneiform Texts

Vol. III: Sumerian Administrative Documents from the Second Dynasty of Ur.

Part 1, by David W. Myhrmann, 1909, \$6.00.

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Vol. XX: Mathematical, Metrological and Chronological Texts from the Temple Library of Nippur.

Part 1, by H. V. Hilprecht, 1906, \$5.00

Vol. XXIX: Sumerian Hymns and Prayers to God Ninib.

Part 1, by Hugo Radau, 1911, \$3.00.

New Series

Vol. I, No. 1, Babylonian Hymns and Prayers, by David W. Myhrman, 1911, \$3.00.

Egyptian Section

Eckley B. Coxe Junior Expedition to Nubia

Vol. I: Areika, by D. Randall-MacIver and C. Leonard Woolley, 1909, \$5.00.

Vol. II: Churches in Lower Nubia, by G. S. Mileham, 1910, \$5.00.

Vols. III and IV: Karanog, The Romano-Nubian Cemetery, by C. Leonard Woolley and D. Randall-MacIver, 1910, \$20.00.

Vol. V: Karanog, The Town, by C. Leonard Woolley, 1911, \$5.00.

Vol. VI: The Meroitic Inscriptions of Shablul and Karanog, by F. Ll. Griffith, 1911, \$10.00.

Vols. VII and VIII: Buhen, by D. Randall-MacIver and C. L. Woolley, 1911, \$20.00.

Anthropological Publications

Vol. I, No.1, Ethnology of the Yuchi Indians, by Frank G. Speck, 1909, \$2.50.

No. 2, Ceremonial Songs of the Yuchi and Creek Indians, by Frank G. Speck, 1911, \$2.50

Vol. II, No. 1, Takelma Texts, by Edward Sapir, 1909, \$2.50.

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